

dreds and thousands of viands through thy protection.

7. Adored AGNI, present in the three worlds, protect thy worshippers with thine irresistible-protections, preserve the strength of us who offer (oblations): glorified (by us), AGNI VAISW^NARA, transport us (beyond evil).

SteA IX. (IX.)

Deity, *Rishi*, and metre as before.

1. The dark day and the light day revolve alternate, affecting (the world) by their recognisable (properties) : AGNI VAiswixARA, manifested like a prince, dispels darkness by his lustre.

2. I understand not the threads (of the warp), nor the threads of the woof, nor that (cloth) which those who are assiduous in united exertion weave: of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below.¹

¹ The first half of the stanza reads *ndkam tantum 7ta vjdnd-my-otum, na yam vayanli samare atamdndh*, and implies, according to those who know tradition, *sampradyavidak*, *Sat/ana*, a figurative allusion to the mysteries of sacrifice: the threads of the warp, *tantu*, are the metres of the Vedas, those of the woof, *otu*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the *dtmavidah*, or, *Vcddnti**, understand it as alluding to the mysteries of creation, the threads of the warp being the subtle elements, those of the woof the gross, and their combination the universe: either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda: it is less easy to give intelligibility to the second half, *kasya swit putra iha vahticdni, paro vaddti avarena pitrd*, and the scholiast does not materially help as: of whom (may) the son (say) in this world the words

that are to be said, (which) the subsequent (may
say) by the